

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## FAILURES *VERSUS* SUCCESSES IN PSYCHOGRAPHY.

By C. C. MASSEY.

Mr. Haughton will have observed from the letter of another of your correspondents, that the rule that experimental failures nullify successes finds favour elsewhere than in Bedlam. And granting the assumption on which it rests, it is perfectly reasonable. That assumption is not, in the first instance, that one set of investigators were competent and that the other were not, but that all the conditions of a genuine result, if such a result were possible, were equally present in the one case as in the other. That being so, the incompetence of the apparently successful observers, and the fallacy of their results, are not at all assumed, but are rigorously *proved*, upon the principle of the uniform operation of natural laws. Given a perfect similarity of conditions, the same result must follow. To take an instance from recent science, Professor Tyndall's negative results in the experiments relating to the origin of life effectually nullified Dr. Charlton Bastian's affirmative results. And why? Because in that case the only conditions of the experiment, (1) that the germs in the vegetable infusion should be effectually destroyed; (2) that the bottles should be effectually sealed, were exactly known. When Professor Tyndall's bottles were found, or being opened, to contain no life, it was as clear a proof as could be afforded that Dr. Bastian's precautions had been defective.

Were it simply a question of the competence of investigators I should certainly remonstrate against being put forward myself as a representative of the affirmative side, because my intelligence is to the general public an unknown quantity. If the failure of certain distinguished members of the Society for Psychical Research is thought important on account of their known intellectual competence, we have merely to set off the successes, some after prolonged investigation, of such men as Zöllner, Fechner, Weber, Wallace, and, perhaps, we may now add Richet and Ribot. But that is really not the question. The fallacy we have to meet is the assumption about conditions. We are here in a new and profoundly obscure field of research, and yet it is assumed that the apparent conditions are the only essential ones, or that any others must be present equally on all occasions, or at least with every fairly-disposed "sitter." To begin with, this absolutely excludes, *a priori*, two spiritualistic explanations, or hypotheses. For if the agency be that of a will which is neither our own nor the medium's,

and of the nature or motives of which we know nothing, its design or its caprices must be quite beyond our control. We can equally conceive a purpose regulating these phenomena with a wisdom and foresight comprehending, as we cannot comprehend, the conditions of human progress; and a tricky, or sportive, spirit, amusing itself with our perplexities, and giving or withholding purposely to increase them. I am far, indeed, from advancing either of these suggestions as my own hypothesis to explain failures. They are merely among the possible conditions below the surface which we can conceive. The real ones are probably such as our psychology is still too immature to apprehend. But the fallacy in question supposes that our psychology is exhaustive, whereas, to a scientific mind, it should be evident that if these phenomena are genuine, a new and deeper psychology is required to explain them when they occur, and, therefore, to account for their non-occurrence when the apparent physical conditions are the same. We are beginning now to understand how small a part of real mental action and disposition belongs to the surface consciousness. That these phenomena depend largely on sub-conscious psychological conditions of the medium may be inferred from the apparent fact that to some extent they depend on his conscious condition. It is quite possible and probable that dispositions, emotional when conscious, may sink below the threshold, and thence impel or restrain occult agencies which either belong to, or are in intimate sympathy with, the medium. If, for instance, Mr. Eglinton had ever received the impression that the Society for Psychical Research were going to sit in suspicious judgment on him, or if (to suppose a case) he had ever been treated dictatorially by one of its prominent representatives, who can say that resentment, even after it had ceased to be a conscious emotion, might not remain as an adverse disposition in direct variance with that by which he might sincerely believe himself to be actuated?

Unfortunately, all suggestions of this sort must be too crude and conjectural to do any justice to the principle of judgment they are intended to illustrate. All we can say is, that the very undertaking to investigate this subject, or profession of interest in it, should imply recognition of our ignorance of the most important conditions. That, I am confident, is the disposition with which the leaders of the Society for Psychical Research approach the question, and we shall probably not find these gentlemen attaching undue importance to their failures with Mr. Eglinton, the impression of which I hope may be effaced by future success. I have sat with Mr. Eglinton in company with some of them on several occasions, with completely negative results under apparent conditions precisely the same as those which had formerly been attended with the most remarkable success. The demand for "scientific" investigation, put forward in ignorance, apparently, of the usual course of proceeding at the séances, and the supposition that only persons of very superior acumen, or of trained habits of minute observation, are competent witnesses, would not survive a single experience of the slate-writing under ordinary conditions. I do not, of course, mean by this that the investigator would not require to repeat the experiment, probably often, before committing himself to a final judgment. But it would be seen at once that the conditions are not such as a conjurer requires to deceive a

fairly intelligent spectator. If, when Mr. Eglinton returns, any conjurer will go with me to his rooms, and after taking note of all the conditions of a séance, will write on a slate, or change a slate (of the size of those used by the medium), under similar conditions before my eyes, without observing it, I will give him a hundred pounds.

Mr. Eglinton is aware, by means of a very curious communication, that I went to him at first for this slate-writing in anything but a confiding disposition. And that fact makes me more anxious to testify publicly to his perfectly simple and straightforward conduct at all these séances I have attended with him. I do so again, leaving my testimony to be taken for what it may be considered worth.

One word more as to the relation of the Society for Psychical Research to Mr. Eglinton, and to "Spiritualism" generally. I do not see how the Society can adopt either of Mr. Haughton's alternatives at present, unless it is to fall into the very error he denounces, of treating merely negative results as justifying an adverse judgment. As regards the whole general question of the spiritualistic phenomena, it must, I think, be sufficiently apparent from the letter you publish from Mr. Myers, that the Society is prepared to consider affirmative testimony to them, past, present, and future, just as it considers testimony to the other phenomena already engaging its attention. When the time comes, I have no doubt that my own evidence, and that of more important witnesses, will be duly weighed. I hope, indeed, that the Society will not proceed too slowly, so as ultimately to find itself in the somewhat ludicrous position of assuring a world that is already convinced. Meanwhile, I am able to declare most confidently, from full opportunity of judgment during the past three years, that suggestions of prejudice in the minds of the most active leaders of the Society against these phenomena, are utterly unfounded. In ordinary cases I should naturally not be willing to associate myself with men who could not implicitly accept my testimony upon matters of fact within my personal experience. But in this region no sensible person would dream of making such a demand upon his friends. The question must be narrowed to one of mere veracity before that will be possible. And we must remember that of unvaracity there are all shades, the faintest of which, consistent, perhaps, with a rough measure of honesty for all usual purposes, may invalidate testimony of this peculiar character. It is always difficult to say where moral unvaracity shades off into the inaccuracy which has its origin in defects of intellectual habit or temperament.

And so we must be patient. For my own part, I expect the general recognition of these facts as much from the operation of larger intellectual causes as from actual demonstration. Mr. Lecky has shown that the tendency to incredulity which set in towards the close of the seventeenth century, and which is now, perhaps, passing its climax, was quite irrespective of evidence, and was so automatic in character that some of the most acute and powerful minds of the age would do no more than maintain their own independence in presence of it.\* It seems to me that the reaction is already observable, and that with the gradual suppression of an insuperable presumption against unseen agencies, the mass of testimony to them will recover its relative weight. Its cumulative force is still practically ignored, but we may say with Le Maistre, "*Le dix-huitième siècle dure encore ; mais il va finir.*"

Mr. J. G. Meugens, who is well known to many of our readers as a warm and devoted Spiritualist, has just arrived in England from India. We are glad to hear that he purposes making a stay of a few months before returning to Calcutta.

"ANGELIC REVELATIONS."—The fifth volume of this work is now ready for private circulation. Any of those friends who have the four preceding volumes and would wish to have the fifth will please communicate with William Oxley, 65, Bury New-road, Higher Broughton, Manchester. The enclosure of sixpence in stamps for postage will save time, and an acknowledgment of receipt is requested.

## MR. EGLINTON'S SLATE-WRITING.

By H. WEDGWOOD, VICE-PRESIDENT S.P.R.

So many writers have borne witness, in the columns of "LIGHT," to the genuineness of Mr. Eglinton's slate-writing that I have thought it needless to add my voice, although my experiences have, I think, not been less decisive than any of those previously published. But now I am induced to come forward by seeing that stress has been laid on his want of success when sitting with a party of members of the Society for Psychical Research, as if any amount of negative evidence could derogate from the weight of facts solidly established on positive testimony. The Society for Psychical Research have no patent for accurate observation. Their testimony should have just as much and no greater weight than that of any other trustworthy witnesses. The peculiar value of the slate-writing test depends upon the extremely simple conditions under which it is exhibited, so as to render fraud conspicuously impossible in the case of a moderately observant witness.

The first experience that I shall notice took place some years ago, when Mr. Eglinton was staying with Dr. Nichols in Fopstone-road. I took with me a pair of my own slates which I had tied up with string passing twice across the long and once across the short side of the slates, sealing them on the edges at the six points where they were crossed by the string. We sat in the dark, but on this occasion did not succeed in getting anything written on my slates. Two or three months later I took the same slates as I had tied them, and gummed the edges all round with postage paper, so as to exclude the possibility of inserting a tool, however fine, at any point. We now sat under the gas-light with the gas turned low, but with light enough to see each other clearly, as well as the slates laid flat on the table between us and covered by our four hands, Mr. Eglinton's as well as mine, which were never removed from them. After a while, the well-known sound of slate-writing began to be heard, and putting down my ear to the slates and withdrawing it again there could be no doubt that it was from them that the sound proceeded. I remarked to Mr. Eglinton on the painful amount of bodily effort he seemed to be exerting, which appeared strange to me, as I thought that whatever influence he could exert in the matter must be purely the result of mental effort. When the slates were opened, the seals and gummed paper remained unbroken. Three separate messages were written on both sides, containing seventy-five words in all, in three different hands, neatly written in even lines, with all the dots and accents correctly placed (one of the messages being in French), and each handwriting kept consistently throughout the message. One sentence was written with soft slate-pencil, the others had the appearance of being written with a blunt metallic point. The morsels of slate-pencil that had been put in rawly broken, had plainly been worn as if with writing. One of the sentences seemed to be in answer to my remark on the effort it appeared to cost Mr. Eglinton: "We managed to produce what you require, but with great difficulty and stress upon the medium."

My next instance is a case of writing between the leaves of a closed book, where the difficulty is carried one degree further than that of writing in the empty space inclosed between the rims of a pair of slates. It was in the autumn of 1883, soon after Mr. Eglinton had moved to Old Quebec-street. I was one of a party of eight, sitting round the table, with the gas full on. Mr. Eglinton gave me a blank card, from which I tore off a corner and kept it in my pocket. He put the card in a book, together with a morsel of black lead, and, turning to a sitter on his right, laid the book on the table, with both their hands on it. As nothing ensued, Mr. Eglinton removed the book, and laid it between him and me, and we placed our hands on it. Shortly after, having had the usual notice of three little taps that the

\* "History of Rationalism," Vol. I., chap. 1.



writing was accomplished, I opened the book, and on the card I had placed there blank a few minutes before, I found a short letter addressed to me in a well-known and very peculiar handwriting, "Did you get my letter?" In fact, I had received the letter alluded to only just before starting from my house for the sitting, and so had it in my pocket to show my fellow-sitters. There could not be a doubt of the identity of the two handwritings and signatures. I had not mentioned nor shown the letter to anyone, nor was the person through whose hand it was written (unconsciously as I believe) aware of my intention to sit with Mr. Eglinton. Nor, conversely, did the latter know anything of my communications with my mysterious correspondent.

There was no trace whatever of black lead on the page of the book opposite to the card, although, of course, the fragment used in writing the card must have rubbed with equal force on the opposite page. I have still the card with the fragment I tore off; the corner accurately fitted on to it. The last instance that I will mention was one in which Mr. Eglinton's famous pair of locked slates was made use of. We sat as usual at the corner of his table, in full light. After showing me the very neat contrivance in question, shutting with a spring lock, Mr. Eglinton gave me a blank card, on one corner of which I wrote my initials, and shut the card up between the slates, putting the key in my pocket. The frame was then laid on the table between us, each of us placing one hand upon the frame while our other two hands were clasped together over the table. In a short time, on receiving notice that the task was accomplished, I unlocked the slates, and found drawn upon the card, which I had put in five or ten minutes before, quite a graceful sketch of a female figure floating in the air, and holding back her hair with both hands, with shading enough to show the foreshortened limbs. It was drawn on the same face of the card with my initials, so that I could not possibly have overlooked it if the drawing had really been on the card when I shut it up in the frame, unless indeed (as some may perhaps suppose) I was biologised into partial blindness, whatever satisfaction may be found in such an explanation.

HARRY KELLAR.—The *Religio-Philosophical Journal* states that Harry Kellar, whose statement we have repeatedly published, is now endeavouring to make money by "exposing" what he once declared that he was "unable to explain by any natural means": phenomena in the production of which "there was no trickery in any form." This was his opinion while he was in the presence of Mr. Eglinton, the medium in whose presence these things occurred. This was his voluntary statement. Since then he has seen "money in it," and has "ratted" accordingly. Now, he will "duplicate any performance given by mediums of whatever nature, after he has been allowed to see it done three times." Philip sober and Philip drunk—which shall we believe? Probably it would depend on circumstances—on what line of action would pay best. Of one thing our readers may rest assured: Harry Kellar cannot duplicate one single phenomenon that occurs in the presence of an honest medium—unless he is a medium himself.

The *Christian Messenger*, an Australian journal, published recently an article on "Ghosts," not intended, the editor says, "to destroy faith in the supernatural, but in superstition." In the succeeding number it had a communication of two columns on Bible Ghosts and the phenomena of Modern Spiritualism; and a leader denouncing it as "a dark and distinctive enchantment," a black art forbidden in the Bible, stained with vile deceits which have driven a considerable number into immorality and insanity—"as if an insane person could be immoral! Finally, this pious Australian tells us that "to hanker after these manifestations, and with foolish eagerness place ourselves in all kinds of unnatural and hysterical attitudes to obtain them, will only lead us into fearful regions of evil. Modern Spiritualism is of little or no service to humanity. Our Lord taught that these spiritual apparitions would not even convince the sceptical of the truth of religion, for He said, 'If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.'" And yet the same wonderful journal told us that these strange phenomena destroyed Materialism and proved the existence of mind and God!

## SPIRITUALISM AND THE SOCIETY FOR PSYCHICAL RESEARCH.

The letter of Mr. F. W. H. Myers, in reply to that of "X." in last week's "LIGHT," shows that he possesses a candid mind and one willing to admit a demonstrated truth.

But he will pardon me when I say that he makes use of a false analogy when he likens the researches which have taken place in regard to the etiology and treatment of typhoid fever, to those which have been made to demonstrate whether there are, or are not, means of communication between the visible and the invisible worlds. In the case of the disease, there has never been any question from the first whether there does, or does not, exist an assemblage of symptoms which it has been agreed to call typhoid fever—the facts are universally admitted, and the whole object of research is to gain more and more accurate knowledge as to these facts in all their bearings.

But in the case of Spiritualism, all the elementary facts are refused belief; they are asserted to be frauds.

The analogy would hold if typhoid fever were a disease newly introduced into England, and which had only been observed by a very fractional part of the medical profession, and if when this fractional part published their observations the remainder refused to listen to their statements, told them that when they stated the temperature of the patient was so and so, the thermometer must have been out of order, or that it had previously been deliberately held to the fire; when they described certain rose-coloured, particular shaped spots as appearing on the patient's skin, declared that such a thing had never been heard of before, was quite impossible and totally opposed to the laws of nature, and when invited to examine the cases for themselves, indignantly refused to waste their time about such nonsense.

Whilst addressing you on this subject may I take the opportunity of alluding to another?

I refer to the phrase now so frequently met with in spiritual periodicals, "Matter passing through matter."

This is really a very unscientific use of terms.

Inasmuch as matter is recognised by all physicists as of three forms, solid, liquid and gaseous, it is evident on slight reflection that matter is constantly passing through matter in the ordinary course of nature, or more strictly speaking between the particles of it; in every movement of our own bodies we are passing through the matter of the air, as the fish does through the matter of the water. Of course, what is meant to be implied by the term to which I refer is the phenomenon of *solid* matter passing between the particles of other solid matter, without leaving any visible lesion behind.

As it is better not to give any handle of offence that can be avoided, to hostile scientists, say of the Lankesterian school, could not some of our Greek scholars coin us a single word to express this phenomenon, just as psychography expresses a particular manifestation? Mr. Podmore's learned friend might be appealed to; but supposing no one to be equal to the task, or that the term might prove too cacophonous, I would suggest that writers in future should speak of "Solids passing through solids."—I am, sir, yours, &c.

M. D. (LOND.)

ERRATUM.—"LIGHT," March 21st, p. 136, second column, twenty-two lines down, for "age," read "ago."

THE LONDON SPIRITUALIST ALLIANCE.—The next conversation of the Alliance will be held on Friday, April 24th, in the Banqueting Hall, St. James's Hall, when Mr. T. P. Barkas, F.G.S., of Newcastle-on-Tyne, will deliver an address, his subject being "There are more things in Heaven and earth, Horatio, than are dreamt of in our philosophy." We hope members and friends will take note of this engagement, and hold themselves free to be present on the occasion.

## THE TELEPATHIC THEORY.

By G. WYLD, M.D.

It appears to me that the general argument in "X's" letter is sound, and that the telepathic theory has been adopted more in deference to materialistic prejudices, than because it is in harmony with spiritualistic facts.

I think we should have a precise definition of what is meant by the term telepathic.

I understand it to signify, that mental operations produce certain brain waves, the result of central vibrations, and that those vibrations, independently of the organs of the senses, can convey mental pictures to other brains, by there exciting identical vibrations.

We believe that vision is the result of vibrations impinging on the pupil of the eye, being by the lens concentrated on the retina and thus conveyed to the brain. So also hearing is the result of vibrations, acting on the inner membrane of the ear, being mechanically conveyed to the brain.

We find, however, that if cotton wool be packed into the outer cavity of the ear, the hearing is reduced to a confused hum, and if cotton wool is held over the eyes, sight is reduced to a dim obscurity.

The popular observation on this is, that opaque and dense substances intercept light and sound, but the scientific explanation is, that these interposed substances obliterate sight and hearing, by refracting, breaking up, and scattering the rhythmical vibrations, necessary to clear sight and hearing.

These facts seem to me to offer considerations of much importance in relation to the theory of brain waves and telepathic action.

As to the brain, we find that it is, except through the orifices of the senses and nervous system, separated from the external world by nine coverings of various textures and densities. 1. A fine membrane which adheres to its surface. 2. A thick strong membrane which encloses it. 3. The skull, which is composed of three layers, viz., a dense inner layer, a spongy form middle layer, which is full of blood vessels, and an outer bone case. 4. A strong fibrous covering external to the skull. 5. The scalp, which has two layers. 6. The hair of the head.

There are thus *nine* layers of various densities, and of, therefore, various refracting powers, protecting the brain against all minor vibrations from without, and scattering and obliterating all internal vibrations, arising in the brain itself, which might escape otherwise than by the orifices of the senses.

If then, we with cotton wool, close vibratory access to, and exit from, the eyes, the ears, the nose, and the face, it would seem impossible for any definite vibrations or brain waves to escape from or to enter the brain, and yet under these circumstances the clairvoyant and thought-reader know the condition of external things.

It would seem as if Nature took elaborate pains, to isolate the brain as a silent house, for the mind to occupy, in order that it could the better, as an autonetic power, hidden in its camera obscura, secretly concoct, and silently transmit and receive, independently of *physical* vibrations, its spiritual telegrams.

If so, then it seems to me, excluding the senses, there can be no necessity for, or possibility of, *tele-pathic* thought-transference.

I must thank Mr. Gurney and Mr. Myers for their courteous replies to my letter in "LIGHT."

A soft answer not only turns away wrath, but it almost disarms criticism; still I hope I may be permitted to say that I do not find my views materially answered by the respondents.

My position virtually was, that the telepathic theory had been adopted without sufficient proof, that it had been pushed to an unreasonable length, and that it logically led to Materialism.

In agreement with Mr. Gurney I admitted that *some* automatic writing might be the product of an external human impulse, but my opinion was that Mr. Myers had not given sufficient data for his belief that the *vast proportion* of automatic writing could be accounted for on his telepathic theory; and I cannot follow Mr. Gurney when he indicates that a ghostly visitor, such as is described in the July number of the *Nineteenth Century*, could possibly be explainable on that theory.

A ghost is there described as entering the chamber of a judge while he lay in bed beside his wife; an hour after the author of the ghost had died.

The judge held with this ghost a persistent and angry altercation, and finally drove the ghost out of the room, and I am asked to believe that all this might have been the result of certain cerebrations, operating an hour after the brain which cerebrated was dead. I could not force myself to believe in such a thing, even to oblige my best friend.

I made a mistake in saying that *all* thought-readers believed in the spiritualistic theory, but I still think I am right in saying that test thought-readers are all more or less sensitives, mediumistic, and clairvoyant.

I repeat—the Society for Psychical Research has done great service in solidifying the scattered results of the willing-game, much of which is now worked without contact.

When I said that the Society for Psychical Research carefully excluded from its printed reports the names and opinions of those expressing opinions at variance with the telepathic theory, I did not allude to written matter, but to oral remarks offered at the meetings of the Society.

It is true that in Part VI. of the Society's transactions the telepathic theory is presented in a refined psychophysical attitude; but one may ask why the term telepathic is preferred to the term tele-psychic? And I still say that the accepted term has a physiological origin, and therefore logically leads to materialistic conclusions.

Mr. Myers would advocate a prolonged experimentation on the lines of the telepathic theory, because he finds innumerable volumes have been written on the far less important subject, typhoid fever. But when we know that there are about 200,000 medical men in Europe and America all struggling to distinguish themselves, we can find an excuse for innumerable *réchauffés* in the form of medical monographs; although all that is known regarding typhoid fever can be given within thirty octavo pages, or within the ten large pages of one of the latest scientific works—"Quain's Medical Dictionary." Therefore I think immeasurable medical literature should be regarded rather as a warning than an example.

The Society must have in its drawers an immense collection of ghost stories—authenticated first-hand. Why not give us a volume of these? The book would be most interesting, and would be a solid contribution to psychical research.

We do not, however, require more telepathic ghosts, but real, objective, and persistent ghostly identities.

X.

At the Convention at Waterbury, Vermont, October, 1884, Dr. Prevo related the case of Mr. Curtis Turner, pronounced by several physicians to be beyond recovery from chronic broncho-pneumonia; but who did recover thoroughly under spirit-control and prescription. Since then he has been a healing medium for the same controlling spirit, who says he was a French physician named Hanibal. Under his influence Curtis Turner talks French, and plays the violin, neither of which can he do in his ordinary state.—*Facts*.



## THE SPIRITUAL OUTLOOK.

## XXI.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The spirited Spiritualists of Blackburn have built, opened, and consecrated a new hall for their meetings and services. As usual Lancashire is well to the front, and the smaller towns are much easier to move than the congeries of towns which we call the Metropolis—mother of cities; which, going on as now, threatens to become the largest densely peopled area in the world. In all this area with its five millions, soon to become ten millions, the first Spiritualist temple is yet to be built.

Liverpool will follow Blackburn, and spirited Newcastle, with such a solid, downright, thorough-going scientific Spiritualist as Mr. Barkas, may not be far behind. His contributions to the body of facts are above all praise—because they prove one thing of two; either that a most estimable, learned, and respected gentleman is an idiot or a rascal—a knave or a fool—or that Spiritualism is a fact, and a most stupendous reality.

Secularists, in some ways, are more likely to become Spiritualists than ordinary Christians are. Those who take a prominent and active part in teaching Materialism tie themselves up, no doubt, and may be as much bound and blindfolded as some Christians are—but they profess free inquiry and boast of free thought; many Christians denounce both as the rankest heresy. Then it is often easier to fill an empty vessel than to empty a full one.

We have little to hope for from the enlightenment of bigots of any creed or no creed. We have no doctrines to teach—no thirty-nine or other magic number of articles to sign. All we have is a body of facts and innumerable testimonies to their reality—facts which may be observed from day to day, proving to all open-minded men the greatest of all facts—that there is life beyond the grave.

This one fact, held by the great mass of the human race in all known ages, is Spiritualism. The phenomena of what we call "Modern Spiritualism" come as an answer to the materialism which denies the possibility of spirit-life and agency. The tiniest rap upon a table—the smallest movement of any material object—may be proof of spirit-existence and evidence of spirit-power. One name, written in a familiar handwriting, which we hear and feel, but which no one but a spirit could possibly inscribe, may be all we need to perfectly convince us of the great facts of spirit-life and spirit-power.

The utterances of the Rev. W. H. Black, A.M., of St. Louis, U.S.A., on "Modern Spiritualism" have been copied in the *Cumberland Presbyterian*. He says that "according to the estimates of the keenest investigators, there are from seven to eleven millions of Spiritualists—more devotees of this hag of the night than there are followers of the Pope in America." "Hag of the night" is rather a nice epithet to fling in the face of a fact you want to disparage. Mr. Black is hysterical—to which we have not the least objection.

The cause is confessed in the next sentence. Spiritualists "are diffused through all circles and seriously menace the Church"—whatever that, in the view of a Presbyterian, may be. Professor Phelps says the pulpit ought not to ignore Spiritualism; Professor Christlieb, on the banks of the Rhine, says the same. The most commanding voice of recent times, says "Beware."

"Beware!" also is good, if this reverend denouncer of the Science of Immortality could understand it—but he doesn't, and he goes on to lay down the law. He says:—

"With reference to this gigantic heresy, three things should be borne in mind:—

1. Spiritualism is underlaid with many indisputable facts. It is not all fraud.

2. All is not fact that is alleged as such in the name of

Spiritualism. Much is perpetrated in its name which leading Spiritualists themselves denounce.

3. All facts are not wholesome."

Here we take issue. There is no fact in the universe which, duly considered and rightly used, is not wholesome. The mischief of all sectarianism is to pick out such facts as suit them, and sturdily to reject all others. Ignoring facts keeps men in ignorance and false doctrines. "Prove all things" is as much a command as "hold fast to that which is good."

Then the Rev. Mr. Black tells in his way the story of the Fox girls and the materialising of spirit forms, "as in the case of Mr. Livermore, the New York banker, and others, who saw their deceased wives." He gives a case in 1854 of C. B. Sanders. "He wrote with materials out of sight (though not out of reach), exactly following the lines on the paper. He foretold events near at hand. He saw things far away, and out of reach of natural vision. He heard sermons which were being preached miles distant. He wrote and interpreted languages unknown to him in his normal state. He always acted in these trance-spells or 'sleeps' as they were called, as a different person from C. B. Sanders, invariably signing himself 'X + Y = Z.' He had powers of healing, so that he was ultimately called 'Dr. Sanders.' These facts are certified by many witnesses of social, medical, and theological standing."

Mr. Sanders, however, was not a Spiritualist, says Mr. Black, but had all his communications from persons still in the flesh, "therefore—1. Preternatural mental phenomena are not to be taken as evidence of Spiritualism. It does not require this heresy to explain mind-reading, telepathy, and many other unexplained mental phenomena; and 2. Communication with invisible persons does not prove that those persons are disembodied. Mr. Sanders got information from those who were far distant, but never, as we are informed, from the spirits of the dead."

Also all that is alleged of Spiritualism is not fraudulent—at least cannot be proved to be. Careful scientific investigators like Zöllner, Crookes, and Wallace have affirmed that there are facts in Spiritualism yet to be accounted for. Wallace, the discoverer of the law of evolution, classifies the phenomena of Spiritualism as physical and mental. He names six kinds of physical phenomena: 1. Simple physical manifestations—such as raps, moving bodies, releasing mediums from bonds, &c. 2. Chemical phenomena—such as preserving from effects of fire. 3. Writing phenomena—such as inditing messages with materials out of reach of the medium, &c. 4. Musical phenomena—as when instruments are played without human hands. 5. Spiritual forms—as sparks, globes of light, hands, faces, &c., which are made to appear and perform unusual deeds. 6. Spiritual photographs—as when spirit-forms have appeared in pictures taken in the presence of a medium.

Of mental phenomena, Mr. Wallace says there are five kinds: 1. Automatic writing—as when the medium writes involuntarily, and often on themes and in languages to him unintelligible. 2. Clairvoyance and clairaudience—as seeing and hearing things imperceptible to the natural organs. 3. Trance-speaking—as when the medium, in a more or less unconscious state, speaks of things often beyond his own capacity. 4. Impersonation—that is, assuming the character of other beings. 5. Healing.

And after this testimony, unimpeached and unimpeachable, what is the result? What is the outcome of this "hag of the night"—this "pestilent heresy"? It is "an unalterable conviction of the reality of mind." It is that "Materialism can give no explanation of these strange phenomena. No mere atomic aggregations can account for these wonders. Only mind furnishes the data for the solution of such problems. They must be referred to something which overleaps the limitations of matter and performs deeds which are miracles to Materialism. But if mind be conceded, then the supernatural is involved, and that which involves the supernatural involves God. The conclusion of the whole matter, then, is *God is.*"

Balaam again. He begins to curse and goes on to bless. The "hag" and the "heresy" prove mind and God. And so a bad beginning comes to a good ending.

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THE EDITOR OF "LIGHT,"  
4, AVE MARIA LANE,  
LONDON, E.C.

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## Light :

SATURDAY, MARCH 28TH, 1885.

### In Memoriam.

CHARLES CASSAL.

By "M. A. (Oxon.)"

One by one, with increasing rapidity, and at intervals each of which seems appreciably shortened, the friends with whom the profession of a common faith has associated me are being gathered into their places in that state of life to which we are all travelling. The last—one of those whom we could least spare, as it seems to our clouded judgment—is the many-sided man whose name heads this notice.

It is not generally known to my readers of what eminence in various walks of life was the man whose modest simplicity of character caused him often to take a lowly place in a company where he was *facile princeps*.

Hugues Charles Stainislas Cassal was born in the year 1818 at Altkirch, Département du Haut-Rhin, Alsace. At the college at Altkirch he commenced his studies, and continued them in Dijon, where, in the year 1836, he took his Degree of Bachelier es Lettres.

He then proceeded to Strasbourg, where he took his Degree of LL.B (Bachelier en Droit) in 1839, and LL.D. in 1840 (Université de France).

Down to the year 1845 he practised at the Bar. In that year he lost his father, and found himself at the head of a family of eight children, four of whom were sisters, and was thus compelled to take up his father's practice as a solicitor.

He was successively elected member of the Conseil Général du Département du Haut-Rhin; Mayor of Altkirch (1848); Représentant du Peuple for the Département du Haut-Rhin in the Assemblée Nationale in the Republican interest, by a large majority of votes.

Shortly before his mayoralty of Altkirch, advantage had been taken of the troubled time of the revolution of 1848 to oppress the Jews in some districts, and to wreck and pillage their houses. He was chosen to proceed to the disturbed districts for the purpose of quelling the disturbances. This he did successfully at great personal risk, and to the satisfaction of the Jewish community, which subsequently showed him many marks of gratitude.

While a member of the Assemblée Nationale he lived in Paris, and spoke and wrote on various subjects, among

which may be mentioned a speech and series of articles in the Press demanding a Commission of Inquiry into the Practice of Usury in Rural Districts. Politically he belonged to the Republican Left. His seat in the Assembly was next to that of Lamartine, but Lamartine was not of exactly the same political *couleur*.

In 1851, at the Coup d'Etat, several unsuccessful attempts were made to arrest him. He was tracked during a whole fortnight in Paris. In company with Victor Hugo, Jules Favre, Arago, Eugène Sue, and others of the Republican Left, he had actively opposed the usurper, and had done his best to rouse the people. With these eminent men, and others less conspicuous, he was exiled by special decree. In the list of proscription his name came next to Victor Hugo's. He always regarded it as an honour to himself to be proscribed in such company.

He came, almost of course, to England, on January 28th, 1852, without resources of any kind, without even a knowledge of the language. This he picked up at first by reading the *Times*. He gave lessons, everywhere making friends, and finally was introduced to University College School, in 1856-7, by the late Professor Key, F.R.S., for whom he always entertained the greatest affection and respect. He was chosen to the Professorship of French in University College, in 1860. Before this important event in his career, he had already obtained the coveted post of Examiner in French to the University of London.

From that time his success was assured, and his progress rapid. It is pleasant to think that he was not forgotten in his own country, which he had always loved with undiminished affection. On July 12th, 1880, he was created Chevalier de la Légion d'Honneur, by decree of the President of the Republic "comme récompense de dévouement éprouvé à la cause républicaine et des services rendus aux intérêts Français en Angleterre."

He accumulated, during the three-and-thirty years that he spent in London, many distinguished posts, which are never filled except by men of the highest eminence in their profession. In addition to the post of Examiner to the University of London, he examined also for the Civil Service Commission, and for the Indian Civil Service; for the Staff College, the Admiralty, the War Office, and the Royal Military Academy. His name and fame had reached the Colonies, for he was appointed Examiner for the University of New Zealand. And, last, but by no means least, he had very recently been appointed Examiner in the newly-founded Victoria University, at Manchester.

This is not the place to recount the long list of his works, chiefly educational, nor to extend, as I might readily do, my narration of his public services. He was far more than I have been able to depict him in one of the walks of life which he adorned. He was admitted by common consent, as I can testify, to be one of the ablest teachers that University College can produce, and his weight of character, his directness of speech, his downrightness of purpose, were of inestimable value in the government of that institution.

A passing word only on his domestic relations, lest I seem to intrude, however respectfully, where a sacred privacy should prevail. No family ever mourned a parent whose love and devotion to them were more touchingly manifested throughout a long life, the friction of which might be held to excuse some variation of temper. His deeply religious mind—no man was ever, in the truest sense of the word, more religious; his high sense of honour, causing him to render to each his due; his generosity to any fellow-man in need; made his private life as striking by the display of moral qualities as his public life was striking by the superiority of his intellect.

It is, however, as a Spiritualist that we are most concerned with him. He was, here as elsewhere, simple, sincere, and earnest in his belief. He was a Spiritualist of



a type that is becoming perhaps a little old-fashioned. His mental faculties did not stand in the way of a simplicity of belief that experience had not availed to modify. Perhaps he had not had time to climb up to the fashionable Agnostic platform. He knew, or he thought he knew, by evidence that satisfied his keenly critical mind, that those whom death hides from us are "not lost, but gone before"; that they *live* as really as they ever did; and that their power of communion with earth is a demonstrated fact. In that faith he rested content, leaving curious questionings to those who, as he said to me, "had more time to vex themselves with them." Yet he was anxious to "judge righteous judgment," for he borrowed from me all the printed particulars that I could lend him about the Theosophical Society, and was equally anxious to know of the Hermetic Society, and the distinctive professions of Thomas Lake Harris. Hardly a day passed, for we met daily except during vacation, but he came to me with some difficulty to settle, some problem that disturbed him, something in his reading of spiritualistic literature on which he thought I could throw light, for his own experience had been comparatively recent, and he was always learning and coming daily nearer to the knowledge of the truth. We agreed repeatedly that a study of every form of the Occult was a duty to ourselves, and a necessary preliminary to the expression of any opinion on a subject so perplexing and full of mystery as is that which we call Spiritualism.

He was a member of the Council of the London Spiritualist Alliance, where his genial presence and weighty counsel will be sadly missed.

I have now narrated such facts in my friend's life as will show by their bare recital what manner of man he was. I have given the skeleton; but who, even among those who knew him best, can reproduce the spirit that animated it, can show the man as he was, and fix by feeble words—the more feeble in my case that they are penned by one who has himself long been cast on a bed of sickness and extreme pain—the whole many-sidedness of Charles Cassal? To him as to few else apply the words:—

"He was a MAN, take him for all in all;  
I shall not look upon his like again."

"M. A. (Oxon.)"

At a Council meeting of the London Spiritualist Alliance held on Tuesday, March 24th, a vote of sympathy and condolence with the family of the late Professor Cassal was unanimously passed on behalf of the President, Council, and members of the Alliance. Mr. A. A. Watts, the deputy-president, reported that, anticipating the wishes of the Council, he had sent a wreath of flowers, for use at the funeral, as a slight token of the esteem in which their co-worker was held by all who knew him. A vote of thanks was passed to Mr. Watts for his action in the matter.

### CAVENDISH ROOMS.

A soirée in commemoration of the thirty-seventh anniversary of Spiritualism was held at the Cavendish Rooms on Wednesday, March 18th, 1885.

After tea the business of the meeting was commenced by Mr. J. Burns, and, in the course of the evening, addresses were delivered by A. T. T. P., Mr. T. Everitt, Dr. J. Commodore Street, Mr. T. Shorter, and Mr. E. Dawson Rogers, the various speeches being interspersed by a well-arranged musical programme.

Through the courtesy of Mr. J. Burns, of the *Medium and Daybreak*, we have been favoured with advance proofs of the report of the proceedings. In making our acknowledgments, we have to express regret at our inability to use it, but have much pleasure in referring those who wish to read the various speeches to the current issue of our contemporary.

## PHENOMENA CALLED "SPIRITUAL" ILLUSTRATED BY CHROMO-LITHOGRAPHY.\*

### IV.

BY J. G. KEULEMANS.

(Continued from page 140.)

### PLATE II.—SPIRIT DRAPERY.

The information I have obtained from various séance-rooms (or otherwise manifesting) "spirits," is chiefly to the effect that they possess this counterpart "naturally." Pressed to state, as far as their recollection enables them, how they became possessed of it "naturally," all invariably "break down," and tell me they do not know; or they (as is usually the case) evade further interrogation by putting counter-questions. They do not know, cannot explain, or have quite forgotten, when it was, or under what circumstances, they first found themselves endowed with the "counterpart." To them the mystery appears as great as it does to us. All they are aware of is that they possess it, and that, although it is visible or real to them, it is not perceivable to our senses. As to its transformation, the information given is that a (to us) solid substance can be produced out of this essential part by certain processes of which we cannot form any conception.

They further state that in their condition as "spiritual beings" they have the faculty of working out such a process, but cannot, because it is not natural to us, explain that faculty otherwise than by terming it "will-power." Mortals can, they say, only observe the results which, as we (mortals) are aware, fully demonstrate the reality of that power. The process followed is said to be that of "agglomeration" of the atoms present in this earthly atmosphere. These atoms being attracted to, or absorbed by, the spiritual basis, the latter can be seen gradually to assume the different phases of solidification (sometimes observed in the dim light at séances for physical manifestations) until the whole of the previously invisible basis or spiritual counterpart is transformed into the solid substance known as "drapery." Now, all this is conceivable, and has, moreover, been partially witnessed by scores of investigators; but we have still to learn whence that spiritual counterpart was originally derived. For it is evident that, in order to obtain such particular counterpart of an object, the object itself must, at one time or other, have been in the possession of the operator; unless it be assumed that the production of the material is a "creation." This, we know, is beyond the power of the "spirits," and has, besides, never been claimed by them. But for the absence of information respecting the origin of the counterpart, the theory is acceptable.

We now come to a somewhat different hypothesis, also based upon spirit-communications, which leaves the essential basis or spiritual counterpart out of the question altogether. According to it, the material of which the drapery is "formed," is produced by will-power, on the spot and out of the atoms collected in the medium's surrounding atmosphere,—some say the medium's "magnetism"; the process being likewise that of slow and gradual transition from the invisible to the substantial. Here we are obliged to infer that will-power is sufficient to explain the formation, not of some solid substance merely, but of a manufactured product, viz., woven cloth! But we cannot be expected to believe that atoms, molecules, or what else one may consider these things to represent, will shape themselves in long-spun threads, each thread twisted round hundreds of times and intercrossing other similar threads thousands of times, following a strictly mechanical arrangement of the most complicated nature, and all this without mechanical com-

\* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

pulsion. Are we to ascribe a similar result simply to the superior power over matter with which these "spirits" are endowed? If the "spirit's" products were only a substance, in composition *unlike* the stuff we are able to manufacture, the above theory would seem more readily acceptable. Strange to say, the material worn by the "spirits" is, after careful examination, found to be intrinsically the same as the material we wear, and, what looks more mysterious, if not more surreptitious, is, that sometimes the edges are either cut straight or even hemmed.

But it may be asked whether the question as to its origin is worthy of the attention directed to it; or, whether it would not be preferable to abandon further research for the present, considering the insuperable obstacles that stand in the way of direct experiment, and also the comparatively secondary importance of the question to be settled. For it may be, and has been, argued that it matters little how, and when, the drapery was procured, provided the incontestable genuineness of a materialisation be proven. Certainly, if the "forms" were seen to materialise apart from the drapery; but the question is, *do* "forms" build up until fully developed and then go in search of some calico to cover themselves? From what has been witnessed, they do not; but appear either after, or simultaneously with, the drapery; e.g., the drapery is seen to develop or proceed, as a filmy substance, on, or near, the medium's person, the "form" arising from inside or underneath; or, drapery and "form" appear together by the gradual solidification of a seemingly cloudy mass. Hence there is no need for either the supposition, or the deductions made from it; furthermore, as a pretext to account for the presence of the drapery, it would induce, if not compel, one to suspect the medium or the circle of what to many will be equivalent to premeditated fraud. There is another difficulty anent this drapery production to which I wish to call special attention. The student of these mysterious "form"-manifestations will have experienced that not all such "forms" are distinct materialisations, but they are often (some opine nearly always) "transfigurations" or "transformations." In these latter manifestations we are not beholding a "form" or "spirit," individually distinct and existing apart from the medium, but the medium himself transformed. And, these transformed mediums appear likewise in drapery! Granted that in such cases the "spirit" is compelled to animate the medium's body to avoid an exhausting materialisation, or in consequence of some other cause that would prevent the operator from successfully carrying out that object. This at least is the adopted explanation of these enigmatical occurrences; but what explanation can be given of the presence of drapery in such particular case? Are we to suppose that if a "spirit" lacks the power to build himself a body, it is yet able to construct a large quantity of woven cloth? Why, if it be true that "spirits" manifesting on earth can, by will-power, transform a spiritual counterpart into a solid substance, why does not the transfigurator avail himself of that power? If some can, and others can not, why do those that are deficient to perform that work, come at all or exhibit themselves at all? Would it not be better to turn out the medium as they find him? Were it not that transformations are known to have occurred outside the séance-room, as in some rarer cases of ecstasy—these manifestations might be considered a fraud. However, without imputing any blame on the medium's part, can the same be said of the "spirit" animating the medium's body by trying to pass him off as some one else? Now as to the drapery. Does not its origin—especially in the present case—directly point to "earth"? I therefore submit that the question as to the origin of spirit drapery is worthy, nay, most urgently demands, the most serious attention of all those interested in the subject.

(To be continued.)

# IMPROMPTU REPLIES THROUGH A LADY PSYCHIC OF VERY LIMITED EDUCATION. III.

BY T. P. BARKAS, F.G.S.

(Continued from page 128.)

(Séance August 23rd, 1875. Present: Two ladies and six gentlemen.)

While we were in conversation the hand of the medium wrote, "I have arrived, what can I do for you first?"

QUESTION. *Will you kindly give us the information you promised to us on Monday evening last, as to your condition and the general arrangement of affairs, in the sphere in which you now dwell? That statement would be of great interest to all of us.*

ANSWER. I will commence with my experience on first entering my new life.

Q. *Thanks, we shall be glad to learn it.*

A. I told you before that the last nine years of my life were years of pain, and agony, and suffering so excruciating that I looked and longed for death as the only means of relief from my sufferings.

Notwithstanding my German education, I had never taken kindly to pneumatics or metaphysics, and had really troubled myself not at all about the future. To my mother and sister I owe all the good in my nature, and when I once spoke to my mother as to the preparation necessary for the future, she said, "Live, my son, so that when you leave the earth, you may leave nothing to regret behind. Be honest, truthful, and courageous; this is the preparation I advise."

During the last few days of my life I suffered extreme anguish, and my mother was once sitting at my side, and when I made a moan of complaint, she cheered me by saying, "You will soon be free."

I blessed her then, as I have done since, that nothing in her words or manner made me afraid to die. I remember, after this, sinking into a stupor, but I can still feel the kiss on my brow, and the words, "He is going." Directly after that the pain ceased, and I felt—how can I describe the exquisite pleasure, the intoxicating delirium, that took possession of my whole body? I can only liken it to the beatific trance of the opium eater.

I was aroused from this trance by a form, which bade me come, and then I knew for the first time that I had died.

(At this stage the hand of the medium ceased writing, and I wrote.)

Q. *You have now favoured us with your account of your entrance into the other state; will you please to give us some of your experiences when there?*

A. I remember wishing that my mother knew that the suffering was all over, but when I turned to tell her I found that I was in a strange place, with an old man standing, looking pityingly, beside me. I said, "I want to speak to my mother," but he replied, "Not yet; come!" so I followed him over hills, and through valleys, the while drawing such breaths of pure air that every draught I inhaled seemed to give me life, strength, and happiness.

We came to a city, a city not built with hands, and such as I cannot describe. It was the very perfection of the architect's ideas.

We wandered through it, and I saw a group of men discussing some weighty matter, and when I came nearer I recognised some of the grand old heroes whom I had thought and spoke of with reverence during my life, and I involuntarily bowed myself before them.

I enjoyed some exchange of words and ideas with them, and I found that they inhabited this beautiful place, not for the deeds for which the world remembered them, but



for the self-denial and self-sacrifice for which they had received no thanks while on earth.

After a while my guide beckoned me to follow him again, and we proceeded over more hills, fertile plains, and by streams sparkling as they flowed through the rich verdure, and we came to another city, village, what you will, and we saw hundreds of little children. "This," said my guide, "is the children's village, and these women are the mothers who have left their own on earth, and who undertake the care of the little ones. You see how great the sympathy between them, how fondly each loves the other. These children will grow in wisdom and understanding, and will take their places among men."

Then we passed on and stood in a company of men; painters, writers they had been, but these great masters of the earth, how low have they fallen, when compared with those who starving (?starved) on earth for want of patronage. We spoke to all, and I recall with pleasure how each had some kindly word for the stranger.

"Where," I asked my guide, "are the philanthropists, those men whose names stand high for their works of charity?"

"This way" said my guide, so we turned and came lower, and lower, and lower, and saw a great multitude of men listening to the teachings of one who, when I came nearer, I recognised as one of England's greatest philanthropists there continuing the work to raise those who on earth had not tried to raise themselves.

"These," said my guide, pointing out to my notice some of the multitude, "are your kings, your rulers, your statesmen; how low they are; see there in the rank above them are the poor, the beggar, who, by reason of his greater aspiration after good, is higher than kings or princes. These, again, are those who were idiots and insane; these are among the most promising of that vast multitude; see how eagerly they devour the knowledge that was denied them on earth; they come among us pure as the veriest infant."

(Here the writing ceased, and I wrote.)

Q. *We shall be glad if you would proceed with your description* (to which the following reply was written through the hand of the medium) :—

A. I would rather, now that I have introduced the subject, that you would ask what questions you wish information upon. This is a difficult subject to deal with, since I must use a metaphor all through, but I keep to the truth in every particular.

Q. *Have you and your companions in the spiritual world visible organised human forms?*

A. We have visible organised forms, but such forms as you, in your present form, would not recognise. You see your friend and know him to be your friend, and so do we, when we see the spirit of our friend, know him to be our friend in the same manner that you recognise yourselves. Yes, if you were to see us, you, with your material eyes, you would not recognise us. I can liken it only to this—the butterfly would not recognise in the chrysalis a fellow-creature; we do not see the form but the spirit, and recognise our friends by it.

Q. *Are our organs of vision the same as yours, and do you see, by some kind of ether, as we are supposed to do?*

A. It does not require eyes to see even on earth; sight is independent of the eye even there, I believe. You can convey impressions to the brain in many ways.

Yes, we have organs answering the same purpose in every particular that you have; but as to the ether particles, I cannot tell. I never thought about the matter, but I will inquire and tell you more.

Q. *Do you partake of food for the purpose of supplying the requirements of your spiritual bodies?*

A. Do you give your brain food? We feed our bodies on the same food as you do your brain. We eat it as you would, digest it, and cast away the more worthless.

Q. *Do you move rapidly from place to place, and how?*

A. We move from place to place rapidly or otherwise by the mere exercise of what you call will power. We wish to be in a place, and, if circumstances permit, we can be there with the wish: we, as it were, rid ourselves from the incumbrance of the body, and can travel even quicker through space than electricity.

Q. *Is there a Heaven or a hell, or are there heavens and hells, and do those who leave this world go at once to either the one or the other? If not, what is their state?*

A. I have never heard of the hell since coming here, but of Heaven I have, and that seems still above us. I think that the real meaning of the word (hell) is a pit or a grave; if that is so, then I imagine that the condition of some of the multitudes I have mentioned might be the hell, but I am not sure.

Q. *Have you anything in your sphere equivalent to our time, and do you ever feel ennui or languor?*

A. We have days, nights, and seasons similar to your own. We tire sometimes, but take rest, perhaps not in the same way as you, but in a way as well calculated to restore us.

Q. *What is your mode of social intercourse?*

A. We visit when we wish to interchange ideas, and get our friends to visit us. We spend much time in debating and organising schemes for raising the status of the lower in condition to ourselves.

Q. *Have you any mode of worship, and, if so, what are your leading forms of worship?*

A. We have as many, no, almost as many, forms of worship as yourselves. It is the employment of very many, but to greater use than on earth; by worshipping the Deity truly, we raise ourselves, and to do so truly, we must raise others, thus by our own deeds crowning ourselves and benefiting others.

Q. *Do you meet with any beings designated angels? Have they any direct relationship to mankind, that is, were angels once men?*

A. There are angels, but they belong to a much higher sphere than I am acquainted with; they are sent at times with messages to us, even as they have been to yourselves; but as to your question, were they once men, I believe that if they were, they never lived on earth; at least, such is the opinion of many here.

Q. *Will you please to inform us with what sciences and with what languages you are acquainted, in order that we may ask questions in relation to those subjects with which you are more familiar?*

A. Acoustics, light, heat, magnetism, electricity, principally, but of a few more. But of languages I know but little more than English. I certainly once knew German as well, but during my illness I let it go down. Still I might be able to recollect it if necessary.

Q. *Is it necessary that Hummer Stafford should be here present in order to control the medium, or can he control her from a distance?*

A. Either; from a distance as the conditions permit; if every condition is not perfect, we can control from a distance but the communications are not to be depended implicitly upon. Frequently the aura or odic force, whatever you like to call it, is interrupted, so the control is not absolute; but when everything is harmonious and we control from the person to person, then the danger of interference is done away with.

Q. *We shall be glad to know if it be agreeable to you to meet Mr. —, a celebrated musician, next Monday evening, as he is desirous of making your acquaintance, and he furnished me with several of the musical questions which I asked you to answer. If you agree to meet him, please to say if the conversation shall be on musical instruments, and if so, on which special instrument. Also please to inform us*

if you are pretty well acquainted with the most celebrated musical composers?

A. I have no objection to meeting any friend. My musical knowledge is limited, but what I know I am willing to impart. I best understand the organ, piano, and harmonium; the conversation can be on these or optics. I have been getting up that, so if you have any questions, I shall be glad to answer them.

I have not met with many musical composers, but with Meyerbeer and one or two others.

Q. Will you please to inform us as briefly as you feel disposed the difference between chromatic and spherical aberration?

A. By spherical aberration we mean the distortion of the figures or objects looked at through a spherical lens; by chromatic, the ring of colour round the object. (End of séance.)

Readers will please to remember that the replies to the questions were written by the lady medium with very great speed, a speed about double that of ordinary writing. The answers were written without hesitation or erasure of any kind. I have copied them verbatim from the original MS. book. Some of your marvellously-clever unbelieving readers, Messrs. Proctor and Lankester to wit, may suppose they are questions that may easily be answered by normal means, and that the medium is clever, and well acquainted with the topics introduced. I have already stated that the medium is only a very partially-educated woman. In order to test the alleged ease of the replies, let every sceptical reader first test his own powers on the questions in the three séances already given, by writing rapid impromptu answers to the questions, and when he has failed—as fail he probably will—let him test the skill and knowledge of a few hundreds of his well-educated friends, and he will speedily find that in comparison with the controlled hand of the partially-educated automatic medium, they will miserably fail.

(To be continued.)

#### CONTENTS OF HELLENBACH'S "GEBURT UND TOD" (VIENNA, 1885).\*

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###### FIRST PART.

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##### II. CHAP.—Through Perception.

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##### XII. CHAP.—What is, and how to be, a Fakir (The Solution of the Phenomenal Side of the Problem).

##### XIII. CHAP.—The Solution of its Transcendental Side, or the Mystery of our Existence solved.

##### XIV. CHAP.—My Metaphysic in Relation to Popular Beliefs, Natural Science, and Philosophy.

##### XV. CHAP.—My Metaphysic and Religion:—

1.—The Historical Personality of Christ.

2.—Christ as a Fakir.

3.—Christ as a Religious Founder.

##### XVI. CHAP.—Conclusion.

\* A literal translation of the contents page has been forwarded to us for publication. The terminology, however, being in part scarcely intelligible without explanations amounting to a review of the book (for which we have not space at present), we insert a less difficult, though less exact, rendering supplied by a correspondent who is acquainted with the book.—ED. OF "LIGHT."

## A ROMAN CATHOLIC VIEW OF SPIRITUALISM.

The following is translated from a recent number of the *Vienna Tagblatt*, a democratic daily.

"Although Pope Pius IX. notoriously condemned Spiritualism in a solemn declaration, it now finds a remarkable advocate in the Papal paper, *Civiltà Cattolica*. This journal deals at length with the Archduke John's pamphlet on the exposure of Bastian, and with Spiritualism generally, and very decidedly opposes the proposition that that is not true of which one cannot be convinced by one's own eyes. The conclusions of the Archduke, founded on a single case with Bastian, this believing paper thinks, are not valid against Spiritualism in general. Plato speaks of the intervention of good and evil demons, quite like Allan Kardec, Du Potet, Flammarion, Baron Hellenbach, and the Spiritists of to-day. So, likewise, the Neo-Platonists Plotinus, Jamblichus, and others, speak of the art of obtaining intercourse with spirits, and of effecting the present so-called spiritistic phenomena. Every one knows the functions of the old Oracles (the Pythia being a medium). The Fathers of the Church, also, accepted spirit phenomena as generally known, and that in which Tertullian and Augustine believed cannot be described as simple fraud. Nor would mere charlatany have convinced Anselm, Thomas Aquinas, Albertus Magnus, and Scotus. Spirit phenomena occur also among the heathens, as missionaries testify. The *Civiltà Cattolica* promises to continue its certainly very interesting discussion of Spiritualism."

### THE LATE MR. CHARLES PARTRIDGE.

The American Spiritualist Alliance convened a meeting in the Republican Hall, New York, for a service, February 8th, in commemoration of Mr. Charles Partridge, who passed to the higher life in January, in his seventy-second year. Mr. Newton president of the First Society of Spiritualists, presided.

After the singing and invocation and the president's opening speech, the assembly was addressed by Judge Cross.

He said that it was in the early days of the mediumship of the Fox girls, one of whom—Mrs. Leah Fox Underhill—was on the platform, that Charles Partridge first witnessed modern spiritualist phenomena. Feeling it a duty to make them known, with the philosophy deducible from them, he founded, with the late Dr. S. B. Brittan's editorial aid, the *Spiritual Telegraph*, and supported it through its nine volumes. Under the same impulsion he originated the Spiritual Conferences, which have been continuous to the present time. Charles Partridge believed in the power of organisation, and was the first to urge and help forward the organising of the American Spiritualist Alliance. It was his constantly expressed conviction that the religion of Spiritualism would bring about an end to the strife about creeds, and draw men together in fraternal concord.

Whenever an elevating charitable work was in hand, one might always expect to find Charles Partridge in it; he was—among other societies for good—one of the first in forming that for the Prevention of Crime; and he was the originator of our noble Orphan Asylum: of both of them he was on the Board of Trustees.

A few days before his departure he wrote to Judge Cross that he wished to convey to the American Spiritualist Alliance his books, and his estate on the shores of a beautiful lake in Lewis County, N.Y. The Judge went to take instructions for the necessary deed, but bodily weakness compelled its being deferred till next day. Then it was too late: the next day he entered the spirit world.

Mrs. Hardinge-Britten, said the departed had been her constant friend from the commencement of her mediumship, and concluded with an impromptu poem.

Judge Dailey followed. He held up the character of Charles Partridge as worthy of the contemplation of the rising generation of Spiritualists.

After Mrs. Brigham had recited a beautiful poem, which—like that of Mrs. Hardinge-Britten—could not be reproduced, the proceedings were terminated by the singing of the Doxology and a final invocation.—*Religio-Philosophical Journal*.



## SPIRITUALISM IN THE PROVINCES.

GLASGOW.—*Soirée of the Glasgow Association of Spiritualists on Friday, 20th March, 1885.*—This soiree was held on the date given, for the three-fold purpose of commemorating the thirty-seventh anniversary of Modern Spiritualism, Mr. Morse's farewell visit to Glasgow, and the termination of the first six months' engagement by the Society of Mr. and Mrs. Wallis. The proceedings were of the most enthusiastic description, and the occasion may well be remembered as a "red-letter day" in the annals of the Glasgow Association. Mr. Jas. Robertson, president, occupied the chair, and around him on the platform were seated Mr. Morse (the guest of the evening), Mr. and Mrs. Wallis, Mr. T. F. Calder (of Dundee), Rev. Mr. Taylor (Unitarian pastor), Mrs. Taylor, Messrs. Griffin, Anderson, Duguid, and Munro. Tea having been served, and a piano duet gracefully rendered by Misses Wilson and Freebairn, Mr. Wallis, in normal capacity, read a brief, earnest, and stirring address in reference to the anniversary of Spiritualism, in the course of which he ably vindicated the mission of Spiritualism, advocated the cause of mediumship, and exhorted his fellow-labourers in the spiritual cause to elevated purpose and zealous effort. He said: "The realisation of the nearness of the spirit-world, the presence and influence of the loved of our hearts, the certainty which, beyond peradventure, is known to us that there is no death, the conscious reception of baptisms of love, comfort, advice, and healing, of ennobling inspiration, and soul-stirring revelations of Truth and Right—these should kindle in us answering fires of aspiration and enthusiasm, prompt us to nobler purposes, purer lives, and more earnest efforts for the spread of spiritual reform. For it is not enough to have a foundation: we must build upon it; and each working Spiritualist is a co-operator in the building of that temple of use and beauty whose project and plan have their source in the higher life." He characterised mediumship as "the central fact of Modern Spiritualism. Without mediums there could be no phenomena; neither message, nor vision, nor trance, nor love-light from the Unseen. 'Spiritualism without the spirits would be like Hamlet without the ghost; and Spiritualism without mediums would be like Hamlet without the Prince, i.e., the instrument to execute the ghost's desires.' In regard to Spiritualism, the need of the hour is for men and women who will recognise principles and devote themselves to them, bearing their individual cross the while with fortitude, fearless of consequences. The world needs workers whole-souled, strong and resolute, not mere professors and sentimental talkers. The solemn exhortation of duty is:—

"If you've any task to do,  
Let there whispered be to you: Do it.  
If you've anything to say—  
True and needed—yes or nay: Say it.  
If you've anything to love,  
As a blessing from above: Love it.  
If you've anything to give,  
That another's joy may live: Give it."

The address was received with much applause. After a brief vocal and musical diversion, the chairman called on Mr. Munro to speak of the second object on the programme: Mr. Morse's farewell visit. In the course of his remarks, Mr. Munro took occasion to acknowledge the peculiar indebtedness he felt towards the labours of Mr. Morse and the teachings of his guides. He confessed that when he first heard of friend Morse's intention, and understood that he meant it seriously, he felt not a little dismayed, not to say distressed. It seemed to him that in the departure of Mr. Morse for far-off lands, the cause of Spiritualism in this country would be seriously crippled. He trusted such weak-kneed faith in the noble gospel they so nobly preached might be forgiven by Mr. Morse and those who guide and inspire him. Yet it was hardly possible to overestimate the value of the kind of utterance which they conjointly have given to the imperishable things pertaining to Spiritualism. The speaker supported this contention by relating his own experience, somewhat as follows:—When, time and time again, "the cause" went under a cloud; when contumely and slander wrought their utmost to disfigure its fair escutcheon with their ugly "bar sinister"; when discord within the movement, and hostile clamours without, threatened to overwhelm it altogether; when, in hours of weariness and disappointment, the influence of specious sophistries mis-called scientific argument, had almost undermined the citadel of solid fact which secured and guaranteed the speaker's most cherished convictions, it was with the deepest gratitude he had to acknowledge the sustaining efficacy of that steady white ray of spiritual teaching which was ever associated with the labours of Mr. Morse.

Again and again, when Spiritualism as a dispensation of truth from the higher life appeared to be utterly discredited, the speaker was able to recall the eloquence and wisdom of those who, through the inspired lips of Mr. Morse, upheld Spiritualism, in spite of the weakness of its adherents and the aspersions of its adversaries, as a revelation of the utmost importance to humanity. Not alone some lofty utterances of brave old "Tien," but also some sententious saying or flash of kindly and revealing humour from the "Strolling Player" was found at such moments to be potent enough to reassure and console. Referring to Mr. Morse's quitting London, the speaker said: "I am at a loss to comprehend the true purport of Metropolitan Spiritualism, still less to appreciate it. It would seem at times as if Spiritualism existed and the accredited organs of the movement were supported for the sole purpose of converting an odd member of the Society for Psychical Research, or still worse, for supplying occult conundrums for wisacres to explain—away! What can any modest provincial think of the London Spiritualists, who can get so engrossed with "Koot Hoomi" Occultism, so extravagantly wild over the subject of "Matter through Matter," or so abandoned in regard to "Money Challenges," to prove Spiritualism true, as to suffer one of the ablest and most eloquent ministers of the Gospel of the Spiritual Truth to depart from their midst, broken in bodily health and dejected in spirit, because of their sublime indifference? A recent correspondent to the journal, 'LIGHT,' referring to our friend now with us, said that 'in the opinion of many competent judges,' he 'is the finest trance-speaker in the world,' and added the following which, to my way of thinking, are words of strongest condemnation: 'He (Mr. Morse) was badly supported, simply because his guides told the whole truth, concealing nothing.' If that be so, it seems to me that the conversion of as many Laboucheres as there were pounds sterling in the challenge of Signor Damiani could hardly atone for it. But enough on that topic. I only pray with all my heart that the end in this instance may justify the means, and that our friend may return to us by-and-bye with renewed vigour of body and mind, his mediumship the agency for grander inspirations than ever. In closing, I can assure Mr. Morse that he may at least count on the interest of his Glasgow friends and fellow-Spiritualists in all his doings in foreign lands; for we shall watch his progress, and rejoice in the success we fervently hope may attend his labours. To him and no less to his revered co-workers in the spirit, I say on behalf of the Glasgow Association of Spiritualists with the most cordial fervour: Farewell and God speed!"—Mr. Morse, who on rising to reply was received with much enthusiasm, spoke in the easy, conversational style peculiar to him, and made some happy attempts to parry the compliments of the previous speaker; good humouredly defended Metropolitan Spiritualism, describing its leanings as towards the phenomenal rather than the inspirational, which of course was a very important bias, likely to be productive of important results. But for himself, he must work, and should betake himself in the direction where the field for labour lay, little heeding, except for the separation from many kind and trusty sympathies, how far he might wander. He gracefully recognised the friends he had in Glasgow, some of them amongst the oldest and truest of his attachments. In regard to the matter of his physical health, the change of climate and scene was an imperative requirement. He had the firm opinion of his guides that this was the only way he could recruit his scattered physical forces. He hoped that on his return six years or so hence he should find the circumstances of the Glasgow Association vastly improved according to his dreams, and the trusty workers, Mr. and Mrs. Wallis, still successfully labouring for the common cause.—The remainder of the proceedings must be briefly summarised in accordance with limited space. With respect to the Wallis engagement, it need only be said that the favourable remarks on that subject by Mr. Griffin were cordially endorsed by the meeting, which fact augured well for the continuance of the labours of Mr. and Mrs. Wallis in Glasgow. Brief trance addresses were delivered in the course of the evening by the guides of Mr. Morse, Mr. and Mrs. Wallis, Mr. D. Anderson (a local medium of considerable promise); likewise short speeches by Rev. Mr. Taylor, Mr. Calder, and the chairman. The musical portion of the programme was charmingly sustained throughout. A ball followed under the direction of Mr. De Banzie, who kindly provided the music, and "the fun" was kept up with vigour till well on in the morning.—Sunday, March 22nd, crowded audiences assembled to listen to the guides of Mr. Morse, who spoke in the forenoon on the subject of "The Spirits and the use to put them to"; and in the evening on "The Gospel of Rest." On both occasions the utterances were equal to the best of these eloquent spirit teachers. The evening's effort was, in the opinion of the writer, to whom Mr. Morse is no stranger, almost the finest piece of sustained reasoning and impassioned oratory combined it has ever been his privilege to listen to. Surely the Glasgow Association will soon begin to show the good results of the recent "high time" they have been enjoying, in the form of efforts more vigorous than ever to further the cause of Spiritualism in this quarter. Next Sunday, after morning service, a general business meeting of the Society will be held to consider ways and means for future work.—Sr. MUNGO.

## WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

### Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. ——— is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

" ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful' (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

### Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiassed opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

### The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny . . . .

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

### Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."